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has begun making. Her small daughter under puberty has, however, to fetch the dung, as their cattle kraal has not been doctored to make it safe for women to enter without harming the cattle. The old mother of the village head sits basking in the sun in the courtyard, guarding the drying nuts and mealies from the fowls that wander freely about the huts now that the people are away. She wields a long stick and every time a fowl approaches whacks at it to chase it off.

The only sound that can now be heard in the village is the thud of three stampers. A woman and two girls are finishing off their stamping begun two hours before. They pound with long, wooden stampers into large, hour-glass-shaped blocks of wood with brisk up-and-down movements from the waist. It is hard work requiring a fair amount of skill. The first stage in stamping is the *hu thovola* process; hard mealie grains are placed in the stamping block, a little water added, and stamping begins. When the outer husks are loose the grains are placed in a flat winnowing basket, where, with an up-and-down movement, the husks are separated out and allowed to fall on the ground. These will later on be used for feeding pigs. The de-husked grains are put back into the block to be further pounded. After a time this is winnowed again in the basket, the lighter husks being made to fall on top of the rough husks of the first winnowing. The husks of the second winnowing are used for making light beer (*mabudu*) and could in time of scarcity be used for porridge. After being stamped a third time, the maize is generally winnowed into a basket, for the third winnowings are used to make *euthithi*, a coarsish porridge darker in colour than *euswa*. What is now left of the mealie grains looks like rather rounded grains of very white rice. This ends the first stage in stamping. Boiling water is poured over these grains, which are soaked for about two hours, then taken out and placed on a roughly made or old winnowing basket to allow the water to drain off. At dawn next morning the second main process (*hu sefa*)—stamping into fine meal—takes place. The result is a very fine, snowy white flour very much like maizena, the pride of the Lovedu housewife. To supply the needs of an ordinary household, it is necessary to stamp two or three times a week, a process involving from four and a half to six hours of work each time. Kaffir corn and millet is subjected to one stamping in the wooden block to get rid of the husks, then ground fine on a flat grindstone. But porridge of kaffir corn or millet is very seldom eaten, most of it being used for beer.

Two boys come home from school and forage in the kitchen hut for their food, as their mothers have gone to the fields; of the twenty-five children in the village, they are the only ones who go to school. The midday heat is intense; the quiet air quivers under the sun's fierce rays. Some small girls sitting under a nearby tree outside the village seize hold of an empty paraffin tin and begin to sing and dance. Two of them are looking after babies, which they have strapped to their backs, but this in no way disturbs their enjoyment. Later on they will set out with old empty jam tins of various sizes to collect grasshoppers, which they catch by beating them with branches. In winter they are sent to collect wild relish for their mothers or to catch *mahoru* (*Macrotermes bellicositermes Sussiae*), which they entice out of their holes by means of a long piece

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561 are not at all anxious that their children should be taught craftsmanship in the mission schools.

887 In contrast to our customs, education never ends. As the physiological capacities vary, so new activities are undertaken. The culture always provides a place for the aptitudes of every stage of life, and neither men nor women become redundant in their old age, unless, indeed, they are utterly decrepit. With their physical decline, the culture provides new avenues and interests, to which they are continuously adjusting themselves. They suffer no sense of frustration, because their adjustments are dynamic. With us old age may be tragic: among women, the menopause may precipitate a crisis; among men, retiring from work often causes loss of interest in life and mental decay. But old Lovedu men and women always have something more to learn and to do. Women are not perturbed about external signs of age and complacently accept the end of their childbearing years, for these years bring increased influence, a fuller life, and greater rewards. If physical disability excludes old men from active political life, they receive ample compensation in reduced responsibilities and added prestige. There is no sense of impotence that upsets their balance. Instead, the changing sphere of their roles and their interests both keeps them stable and makes them precious to the society. The distress of old age among us is seldom seen, for rewards always stimulate the new adjustments that have to be made. Utter decrepitude is, however, a tragedy, fortunately ended by the neglect that we may regard as pitiless, but which realistically eliminates those who cannot attain even the mediocre level of achievement that the society calls for. He who cannot attain this level cannot make simple adjustments. But he who can still use his faculties in his old age may become a doctor of note, or a recognised authority on tribal legends or history. Finally, the psychological effect of beliefs attaching to the very old is to provide them with new incentives and renewed opportunities. The widespread suspicion that they have personal contacts with the world of darkness enhances their power, while their elevation, in anticipation, to godhead, for they are already so near death that they may be referred to as gods (*modimo*), invests their dignity and their wishes with a supernatural halo.

●871 797 177 Beside this all-pervasive system of tribal education, the modern school, with its three R's, is as yet of small importance. It reaches, and only in an attenuated form, no more than 3 to 5 per cent. of the children. Its methods are foreign, divorced from life; its teachers are immature, handicapped by inadequate equipment and by being uprooted from the soil of tribal culture. Yet the modern school is the force of the future. Education is passionately desired by the young, and the old would welcome it if they did not feel that it was subversive. There is no compulsion upon a scholar to become a Christian; but the belief persists that education and Christianity are inseparable. It is a belief that raises an awkward dilemma: must the school, which at the same time is the gateway to Christianity, give up its task of breaking down, or can it compromise with superstition? Can it work from within, integrated into the culture, without defeating its purpose? The answer cannot be given here. The task of the school and the Church is no less prodigious and delicate than

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the difficulties of the young boy or girl are great and the conflicts within him irreconcilable. He is ragged by other scholars unless he also attends church; he is discouraged from playing with his friends, the pagans who do not attend school; he is deprived of the joys of dancing and drumming. The *khoba* and play-housekeeping are taboo to him. Tensions and maladjustments arise: Christian girls disgrace themselves and outrage Christian sentiment by having more illegitimate children than pagans; people laugh when they see Christian men attending beer-drinks and scornfully remark upon the bad manners of pretentious school-children.

The school, nevertheless, has made a notable contribution. Its teachings have some immediate life-adjustment value. Reading and writing, a training for a profession, a knowledge of English or Afrikaans are valuable aids in the economic struggle. But more important in the modern world is the long-run adjustment value of the outlook engendered in the schools. In the culture-contact situation, with the scales weighted in favour of a capacity to accommodate oneself to European thought and methods, the training of the school prepares the way to some measure of co-operation with agricultural demonstrators, European health officers, and those who are concerned with the reclamation of the reserves. The idea of progress takes root and, though it is a perverted idea, it provides new incentives and counteracts the sense of frustration before the march of an overwhelming force, the force of Western culture.

Unfortunately, the gains are counterbalanced by the losses. It may be that the losses are temporary, because, on the one hand, they are losses from the point of view of the old culture and, on the other, in a period of transition there must inevitably be tensions and conflicts. Men are guided by vast systems of values and sentiments, built up laboriously by centuries of tradition; these cannot be replaced by a new set of standards inculcated by a single institution, such as the modern school, especially when that institution uses ineffective techniques and is external to the main trends of the culture. Some of the losses are not inevitable: it is not the school as such which disables educated young men from accepting manual labour and housework. It might even be possible to avoid the loss of that valuable body of veldlore which the herdboys learn during the years of herding. Boys and girls need the three R's; they need to understand and trust the ways of the white man; but they also need the knowledge and the standards that make life worth while in the society of which they are part. It is the task of the school to take account, not of one, but of all these needs.